## SEMI-WEEKLY SUN, ST. JOHN, N. B. JUNE 22, 1901.

SERMON. Rev. Dr. Talmage Raises High Expectations of the Day When That Which is now Only Dimly Seen

Will Be Fully Revealed.

course Dr.' Talmage raises high ex-pectations of the day when that which now only dimly seen will be fully revealed; text Job xxvi, 14: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can under-

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The least understood being in the universe is God. Blasphemous would be any attempt by painting or sculpture to represent him. Egyptian hier-oglyphs tried to suggest him by putting the figure of an eye upon a sword, implying that God sees and rules, but how imperfect the suggestion! When we speak of him, it is almost always in language figurative. He is "Light" "Dayspring From on High," or he is a "High Tower" or the "Fountain of Living Waters." His splendor is so great that no man can see him and great that no man can see him and live. When the group of great theolo-gians assembled in Westminster ab-bey for the purpose of making a sys-tem of religious bellef, they first of all wanted an answer to the question. "Who is God?" No one desired to un-dertake the answering of that over-mastering question. They finally con-cluded to give the task to the youngcluded to give the task to the young-est man in the assembly, who hap-pened to be Rev. George Gillespie. He ented to undertake it on the condition that they would first unite with him in prayer for divine direction. his prayer by saying, "O God, thou art a spirit, infinite, eternal and unchangeable in thy being, wisdom, liness, justice, goodn That first sentence of Gillesp ie's prayer was unanimously adopte sembly as the best definition by the assembly as the best definition of God. But, after all, it was only a partial success, and after everything that language can do when put to the utmost strain and all we can see of God in the natural world and realize of God in the providential world we are forced to cry out with Job in my text: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?" Archbishop Tilotson and Dr. Dick

ad Timothy Dwight and Jonathan dwards of the past and the mightiest eologians of this young century, have ogians of this young century have ursed upon the power of God, the pute of omnippience. And we have een demonstrations of God's al-tiness. It might have been far t see when in an equinoctial gale aboved what he could do with the God showed what he could do with the waters. It might have been in an August thunderstorm in the mountains when God showed what he could do with the lightnings. It might have been in South America when God showed what he could do with the earthquakes. It might have been mong the Alps when God showed what he could do with the avalanches. Our heek was blanched, our breath stop-ed our nulses futtered can what ed, our pulses fluttered, our whole eing was terrorized, but we had seen of divine strength. what was the power of that storm compared with the power which holds it the oceans? What was the power ok the hills compared with the

WASHINGTON, June 16-In this dis- | He asked to be turned, and when they He asked to be turned, and when they said, "Which way shall we turn you?" he said. "Turn my face toward the enemy." What a challenge that was uttered by the old missionary hero, "Ir God be for us, who can be against us?" Think of it! God is the only being in the universe who has power to do as he pleases. All human and angelic forces have environments. There are things they computed to hetches they

things they cannot do; heights they cannot scale; depths they cannot fath-om. Whatever their might and velocities, they are servants of omr which has no limitation, no hinder-ment and no insurmountable obstacle. Martin Luther asked a Saxon peasant to recite the creed and the peasant began, "I believe in God, the Father Al-"Stop," said Luther. What mighty." is Almighty?", "I do not know," plied the peasant. Then Luther said: "You are right, my dear fellow. Neither I nor all the learned men can tell what is omnipotence." Human power what is omni however great, tires and must rest, but omnipotence never wearles, and a quadrillion of years from now will be as fresh as at this moment. itaeanhmw yWwhToc -Yos,eo.5

WORKINGS OF DIVINE POWER.

We get some little idea of the divin power when we see how it buries the proudest cities and nations. Ancient Memphis it has ground up until many of its ruins are no larger than your thumb nail and you can hardly find a souvenir large enough to remind you of your visit. The city of Tyre is under the sea which washes the shore, on which are only a few crumbled pillars left. . Sodom and Gomorrah are covered by waters so deathful that not a fish can live in them. Babylon and Ninevah are so blotted out of existen that not one uninjured shaft of their ancient splendor remains. Nothing but omnipotence could have put then dow nand put them under. The antelown and put them under. The ante post-diluvian world only one ship with a very small passenger list. Omnipot-ence first rolled the seas over the mud, and then told them to go back to their own channels as rivers and lakes and oceans. At omnipotent command the waters pounced upon their prey, and at <u>omnippept</u> command sinking back into their appropriate places. By such rehearsal we try to rouse our appreciation of what tence is, and our reverence is excited, and our adoration is intensifi out after all we find ourelves at the oot of a mountain we cannot climb. overing over a depth we cannot fathom, at the rim of a circumference we canot compass, and we feel like first going down on our knees as we ex-claim: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand? No call those who have put together systems of theology have discoursed also about the wisdom of God. Think of a wisdom which can know the end from the beginning, that knows the Appreciation of thirds of the storing saviour, we are thirtlefth century as well as the first century. We can guess what will happen, but it is only a guess. Think of a mind that can hold all the past and No, for God is the God of joy and will with contrast and the first holds. The best of the storing saviour, we are countenance. I think that is what can be the storing saviour, we are the storing saviour, we are the storing save that old Christian face after death the radiant and triumphant look. The best ormed spirit has reached the har-bot the best ormed spirit has reached in the the the stories of the best ormed spirit has reached in the best ormed spirit has reached in the the stories of the best ormed spirit has reached in the best ormed spirit has reached in the bot took that look the all the present and all the future! We can contrive and invent on a small scale, but think of a wisdom that can learn nothing new, a wisdom that noand occurrences of all time to come as plainly before it as though they had already transpired! He could have built all the material universe into one built and the material universe into one world and swung it a glorious mass through immensity, but behold his wis-dom in dividing up the grandeurs into innumerable worlds, holding splendors on all sides, diversity, amplitude, ma-jesty, infinity! Worlds! Worlds! Moving in complete order, shining with complete radiance. Mightlest telescope on one hand and most powerful microscope on the other, discovering in the plan of God not one imperfection. What but divine wisdom could have planned a human race and, before it started, built for it a world like this, pouring waters to slake human thirst and giv-ing soils capacity to produce such food and lifting such a canopy of clouds embroidered with such sunlight and surrounding the world with such won-ders that all the scientists of the ages rave only begun to unroll them? Wisdom in magnitude and in atom, in archangel and in mollusk. Think of a wisdom that was able to form witha wisdom that was able to form with-out any suggestion or any model to work by the eye, the ear, the hand, the foot, the vocal organs! No wonder that Galem the most celebrated of me-dical authors among the ancients, fell on his knees at the overwhelming wis-dom of God in the constitution of human frame. Our libraries are filled with the wisdom of the great thinkers of all times. Have you considered the far superior wisdom which fashioned the brain for all those thoughts of the Infinite Mind that built those intel-lects? But is is only the millionth part of that wisdom that flas come to mortal appreciation. Close next to evpart of that wisdom that has come to mortal appreciation. Close next to ev-ery discovery is a wonder that has not been discovered. We see only one spe-cimen among 10,000 specimens. What we know is overwhelmed by what we do not know. What the botanist knows obout the fourth is not more wonderabout the flower is not more wonder ful than the things he does not know about the flower. What the geologist knows about the rocks is not more amazing than the things which he does amazing than the things which he does not know about them. The worlds that have been counted are only a small regiment of the armies of light, the hosts of heaven, which have never passed in review before the mortal vision. What a God we have!

am was again disappointed thile the sun rose and he. 'Why, truly, here is my God," but the sun went down, and Automation of the Bible appeared to Abraham was he satisfied, and his faith was so great that 10 ws called "the Father of the Faithful." All that the theologians know of God's wisdom is insignificant compared with the wisdom beyond uman comprehension. The race never has had and never will have enough brain or heart to measure the isdom of God. I can think of only two authors who have expressed the exact facts. The one was Paul, who says, "Oh, the depth of the riches both of the wisdom and knowledge God, how unsearchable are his judgments and his ways are past finding out." The other author was the scientist who composed my text. I think he wrote it during a thunderstorm, for the chapter says much about the clouds and describes the tremor of the earth under the reverberations. Witty writers sometimes depreciate the thur and say it is the lightning that strikes but I am sure God thinks well of the thunder or he would not make so muc of it, and all up and down the Bible ne uses the thunder to give emphasis It was the thunder that shook Sinai then the law was given. It was with thunder that the Lord discomfited the Philistines at Eben-ezer. Job pictures the warhorse as having a neck clothe with thunder. St. John, in an apo clayptic vision, again and again heard the thunder. The thunder, which is now quite well explained by the electricians, was the overpowering mystery of the ancients, and standing among those mysteries Job exclaimed: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?" So, also, all systems of theology try

to tell us what is omnipotence-that is, God's capacity to be everywhere at the same time. "Where is God?" heathen philosopher to a Christian The Christian answered, "Let man. me first ask you where he is not?" child had it right when asked how many Gods are there and he answered, "How do you know that?" he 'One.' was asked again. He answered,"There s only room for one, for he fills earth and heaven." An author says that if a man were set in the highest heavens he would not be any nearer the essen of God than if he were in the centre of he earth. I believe it. If this divine ssence does not reach all places, what ise in our prayers, for prayers are being offered to God on the other side of the earth as well as here, and God nust be there and there to take suppliations which are offered thousands of niles apart. Ubiquity! No one has out God. And what an alarm to wickdness, an everywhere present Lord, nd what a re-enforcement when we eed help! God on the throne and God with the kneeling child saying its evening prayer at his mother's lap. God above you, God beneath you, God on the left of you, God within you. No pantheism, for that teaches that all things are God, but Jehovah posses all things as our souls possess our bo-dies. God at the diameter and con-cumference of everything, as close to you as the food you put to your lips, as the coat you put on you back, as the sunlight that shines in your face. Appreciation of that, if through Jesus

hink the love of God was demonstrat-d in mightler worlds before our little world was fitted up for human resid-Will a man owning 50,000 acres of land put all the cultivation on a half acre? Will God make a million worlds and put his chief affection on one small planet? Are the other worlds and larger worlds standing vacant, uninhabited, while this little world is rowded with inhabitants? No. it takes a universe of worlds to express the love of God. And there are other ransoms and other rescues and other demptions, as there may be other illeniums and other resurrection ornings and judgment days than ose of our world. But in the space of six feet by five was comprised the nightiest evidence of God's love that mignifiest evidence of God's love that any world ever saw or ever will see. Compressed on two planks joined to-gether as a cross. There was enough agony there concentrated, if distribut-ed, to put whole nations into torture. That God allowed the assassination of his own Son for the rescue of our world is all the evidence needed that he loved the world. Go ahead, O church of God! Go ahead. O world and tell as well as you can what the love of God is, but know beforehand that Paul was right when he said: poets take up the story of God's love where William Common States "It passeth knowledge." Let other where William Cowper and Isaa Watts and Charles Wesley and Hor atius Bonar left it, and let other painters improve upon the "Sistine Madon-na," and the "Adoration of the Magi," and the "Crucifixion" as Raphael and Titian and Claude and Correggio presented them. Let the German pulnit orator take up the theme of God's love where Frederick Tholuck left it; let Italian pulpit take it up where Gavazzi left it; let French pulpit orator take up the theme where Boudeloue left it; let the Swiss pulpit orator take up the theme where Merle d'Aubinge left it; let the English pulpit

take it up where George White-field left it; let Scotch pulpit take it up where Dr. Candish left itt let the Welsh pulpit take it up where Christmas Evans left it. and let American pulpit take it up where Archibald Alexander and Dr. Kirk and Matthew Simpson left it. But the world will never appreciate fully the love of God until they hear from his own lips the outburst of his infinite and everlasting affection.

SEEING GOD FACE TO FACE.

Only glimpses of God have we in this world, but what an hour it will be when we first see him, and we will have no more fright than I feel when I now see you. It will not be with mortal eye that we will behold him. but with the vision of a cleansed, forgiven and perfected spirit. Of all the quintillion ages of eternity to us the most thrilling hour will be the hour when we meet him as he is. This may account for something you have Il seen and may not have understood. Have you not noticed how that after death the old Christian looks young gain or the features rest ne the lo or 30 years before? The weariof 20 ness is gone out of the face; there is something strikingly restful and pla-cid; there is a pleased look where be-fore there was a distrubed look. What has wrought the change? I think the dying Christian saw God. At the mo ment the soul left the body what the soul saw left its impression on the countenance, I think that what



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Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria curcs Diarrhœa and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea-The Mother's Friend.

Castoria. Castoria "Castoria Is so well adapted to chi'dren Castoria is an excellent medicine for children. Mothers have repeatedly told me of its good effect upon their children." that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D. Brooklyn, N DR. G. C. OSGOOD, Lowell, Mass.



SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Cleared.

Sailed.

DOMESTIC PORTS.

Arrived.

Hillsbore, June 13, sch Pearl, Canno St John; Syanara, Verner, from Hor Cape; Victory, Bishop, from Moncto Carrie L Smith, Classon, from M ; 15th, sch Carab C Smith, Wood, fro

June 18-Bark Aristos, for Lond

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for Miramichi; bark Aarvak, for English Bay. From Newcastle, NSW, May 9, bark Laun-berga, Armstrong, for Ilollo. Armstrong, for Ilollo. ENSTOWN, June 17-Sld, str Wast-from Hillsboro, NB, and Halifax, NS water, from Hillsboro, NB, and Halifax, NS (in tow.) LONDON, June 17-Sid, bark Glint, for Miranichi, NB. BANTRY, June 14-Sid, bark Antilla, for Weymouth, NS. Arrived. June 18-Str Bernard, 2,116, Evans, from New York, J H Scammell and Co, bal. Str Alsakia, 1,71, Kelson, from New York, J H Scammell and Co, bal. Str State of Maine, Thompson, from Bos-ton, W G Lee, mdse and pass. Sch Carrie Belle, 260, Gayton, from Calais, R S Eikin, bal. Coastwise-Scha Meteor, 12, Nesbit, from North Head; Thelma, 48, Milner, from An-napolis: Westfield, Dallon, from Calmobello; Marysville, 77, White, from Quece; Lettis, 10, Robichaud, from Meteghan; I H Goudy, 36, Comeau, from do: West Wind, 24, Mor-gan, from Bear River; Laconie, 15, Dikon, from North Head; Fleetwing, 53, Goucher, from Queco; Muedle, 25, Beardsley, from Port Lorne; Bear River, 37, Woodworth, from Bear River; Lone Star, 29, Richardson, from North Head; Speedwell, 82, Heater, from Queco:

FOREIGN PORTS. Arrived

At Delaware Breakwater, June 17, sch Ste-bhen Bennett, Glass, from Lynn for Phila-

delphia. At San Juan, June 11, brig Olio, Gerhardt, from Lunenburg. At Antwerp, June 17, str Storm King, Cros-by, from Baltimore. At Havans, June 11, str Modrileno, from

Liverpool. Cleared.

At New York, June 17, schs Calabria, Rose, for Windsor: Newburgh, Densmore, for Windsor: J B King and Co, No. 21, Dexter, for Windsoc: Nellie I White, Seeley, for Yarmouth; Ins, Hanselpacker, for St John. an Quaco. Ime 13.—Sch Myra B, 98, Gale, from Bos-a, Cottle and Colwell, bal. Sch Abbie Verne, 65, Parker, from Boston Gloucester, J W McAlery Co, bal. loastwise-Schs Nina Blanche, 30, Thurber, m Freeport: Little Annie, 18, Poland, m West Isles; Forest Flower, 26, Ray, m Margaretville; Earl D, 61, Greaves, m Quaco; Eliza Bell, Wadlin, from Camp-sho; Trilby, 31, McDormand, from West-t. Sailed.

From City Island, June 16, sch Arthur M Gibson, for Gabarus. Fröm Pensacola, June 15, ship Kings Coun-ty, Salter, for London. Prom Providence, June 15, sch Cora B, for New York. From Buenos Ayres, May 10 (not previous-ly), bark Swanses, Card, for Barbados. From New York, June 17, bark Howard D Troop, for Shanghal.

all the centuries and for 6,000 years and in a formative and incomplete shape for hundreds of thousands of shaps for hundreus of industries of years? What is that power that sus-tains our world compared with the power which rolls through immensity the entire solar system and all the con-stellations and galaxies and the unistellations and galaxies and the uni-verse? The mightiest intellect of man-would give way if for a moment there came upon it the full appreciation of what omnipotence is. What you and I see and hear of divine strength are only "parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?" understand?"

#### GOD'S WAY OF DOING.

We try to satisfy ourselves with saying, "It is natural law that controls things, gravitation is at work, centripetal and centrifugal forces respond to each other." But what is natural law? It is only God's way of doing things. It is only God's way of doing things. At every point in the universe it is in balances"-Teneriffe and the Cord-controls and harmonizes and sustains That power withdrawn one instant would make the planetary system and all the worlds which astronomy reveals one universal wreck, bereft hemisph-eres, dismantied subsets, dead con-stellations, debris of worlds. What power it must be that keeps the in-ternal fires of our world imprisoned-only here and there spurting from a Cotopaxi or a Steemboli, or from a Ves-uvius, putting Pompeti and Herculanrtopaxi or a Stromboli, or from a Ves flus, putting Pompeli and Herculan of into sepulcher, but for the mos-rt the internal fires chained in their eum into sepulcher, but for the most part the internal fires chained in their cages of rock, and century after cen-tury unable to break the chain or burst open the door! What power to keep the component parts of the air in right proportion, so that all around the world the nations may breathe in health, the frosts and the heats hindered from working universal demolition! Power, as Isaiah says, "to take up the isles as a very little thing." Ceylon and Borneo and Hawaji as though 'they were pebbles: power to weigh the "mountains in scales," and the "hills God's direct and continuous power that fleris. To move a rock we must have ever and sorew and great machinery, but God moves the world with nothins but a word power to create worlds and power to destroy them, as from the ob-been scen red with flame, then pale with ashes and then scattered. What is that power to us? asks some on our side, the reconciled God, the sympathetio God, the ominjotent God, we may defy all human and satants antagonisms. And when we are shut in by obstacles we can say as did one of Brobisher's men when the sailor was antagonisms. And when we are shut in by obstacles we can say as did one of Frobisher's men when the sailor was describing how their ship was sur-rounded by icebergs in the Arctic sea, "The ice was strong, but God was stronger than the ice," and whatever opposition we may have our God was

opposition we may have the courage stronger than the opposition. All right with God, we may have the courage of the general dying on the battlefield.

THE GOD OF ABRAHAM.

A tradition says that Abraham of the Old Testament was when an infant hidden in a cave because of the perse-

augment our happiness. God in full possession of us is a thought out of which you ought to make anthems and entwine garlands and kindle illumina-

THE OMNIPRESENCE OF GOD.

We have all been painfully reminded in our own experiences that we can-not be in two places at the same time, and yet here comes the thought that God can be in all places at the same time. Madler, the astronomer, went on with his explorations until he concluded that the star Alcyone, one of the Pleiades, was the center of the universe, and it was a fixed world, and all the other worlds revolved around that world, and some think that that world is heaven and God's throne is there, and there reside the nations of the blest. But he is no more there the blest. But he is no more there than he is here. Indeed, Alcyone has been found to be in motion, and it also is revolving around some great centre. But no place has yet been found where God is not present by sustaining pow-er. Omnipresence! Who fully appre-ciates it? Not I. Not you. Sometimes we hear him in a whisper. Some-times we hear him in the voice of the storm that jars the Adirondacks. But we cannot swim across this ocean. The infinite cannot measure the infinite. We We feel as Job did after finding God in the gold mines and the silver mines of Asia, saying, "There is a vein for the silver and a place for the gold, where they find it." And after explore ng the heavens as an astronomer and inding God in distant worlds and bemaing Good in distant with Orion and Mazzaroth and Arcturus and noticing the tides of the sea the inspired poet expresses his incapacity to understand such evidences of wisdom and power and says: "Lo, these are parts of his way. But how little a portion is heard of him? But the thunder of his pow-er who can understand?"

So every system of theology has at-tempted to describe and define the divine attribute of love. Easy enough is it to define fatherly love, motherly love, conjugal love, fraternal love, sisterly love, and love of country, but the love of God defies all vocabulary. For many hundreds of years poets have tried to sing it and painters have tried to sketch it and ministers of the tried to sketch it and ministers of the gospel to preach it and martyrs in the fire and Christians on their deathbeds have extolled it, and we can tell what it is like but no one has yet fully teld what it is. Men speak of the love of God as though it were first felt between the pointing of the Bethlehem star and the pounding of the crucifixion ham-mer. But no! Long before that ex-isted the love of God. The nature of God never changes.

The nature of God never changes, and from all eternity that holy pas-sion glowed in the Infinite, and I think

hidden in a cave because of the perse-cutions of Nimrod. The first time the child came out of the cavern it was night, and the looked up at the star and cried, "This is my God," but the star disappeared, and Abraham said, "No, that cannot be my God." After awhile the moon rose and Abraham said, "That is my God," but it set, and

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victory. The body took that look the moment heaven began, and the curtain was completely lifted and the glorie of Jehovah's presence rushed upon the soul. The departing spirit left on the old man's face a glad goodby, and that

first look gave the pleased curve to the dying lip and smoothed all the lineaments with an indescribable radiance. As no one else explains that improved and gladdened post mortem, fock, I try to explain it, saying: "He saw<sup>1</sup>God!" "She saw God!"

Last summer we journeyed thou-sands of miles to see the midnight sun from North Cape, Norway. We stood, on deck in the Arctic seas, our watches in our hands, and it was 11 o'clock at night, but light is an ordinary noonday, . Then it was half-past 11 o'clock at night, then it was 15 minutes of 12, but a long, wide, thick cloud hung over the sun. Are we to be disappointed as thousands have been and the journey here a failure. Ten minutes of 12, and the sun is still hidden. But about five minutes of 12 the cloud lifted, and the midnight sun, the most wondrous spec-tacle of all the earth, appeared, pourtacle of all the earth, appeared, pour-ing forth a refulgence, that turned the Arctic sea into 20 miles of pearls and rubles and diamonds and emeralds and overpowering us with a glory that left us with body all a-tremble, and a mind full, of all ecstacy and a soul full of all worship. Thank God, we saw it-the midnight sun. So with that depart-ing Christian soul; the voyage of life has been long and rough and isomesthas been long and rough and tempest-uous; chilling sorrows have again and again snowed down upon him, and th is an arctic sea. Many clouds have filled the sky. It is approaching 12 olclock, and the close of life's day. Friends stand around and count the parting moments. The clock strikes 12, and God breaks through the clouds and shines upon the features of the departing saint until they are transfigured with the glories of the Sun of Righteousness. That is what has so

changed the features of the old man. It is the shining of the Midnight Sun.

### COMPANIES AMALGAMATE.

MONTREAL, June 19 .- A meeting of those interested in the Musquod Railway Co. and the Nova Scotia Rallway Co. and the Nova Scotla Eastern Railway Co. was held here today, when it was decided to amal-gamate the two companies and build both roads under the same manage-ment. As soon as the sinveys now under way are completed, construc-tion will be begun. Hon. J. Stratton, constructed scottary of Ontario will be provincial secretary of Ontario, will be president, and J. W. Grier, Montreal, vice-president of the new amalgamated

company.

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Point du Chene, June 14, bark Victor nessen, from London; 15th, bark Ver-, Petersen, from Liverpool. Chetham, June 17, str Ella, Lund, from y. Hillsboro, June 17, sch Wm T Donnell atham, June 18, bark Havre, Gunden HALIFAX, N S, June 17-Ard, sch N HALIFAX, N S. June 18-Ard, sch heren HALIFAX, N S. June 18-Ard, strs Oli rette, from Charlottetown, and sailed for Soston; Oruro, from West Indies via Ber nuda; Pro Patria, from St Pierre.

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Cleared. Cleared. At Hillsboro, June 13, schs Victory, Bish-os, for Boston; Pearl, Cannon, for Harvey; Jennie E Righter, Coombs, for Baltimore. At Chatham, June 15, bark Momento, Christensen, for Newcastle: bark Ragna, Johnsen, for Plymouth. At Hillsboro, June 14, sch Syanara, Ver-ner, for Hoboken, N J. At Bathurst, June 18, bark Vikar, Swend-sen, for Bowling. At Chatham, June 18, bark Ragna, John-sen, for Plymouth; str Everingham, Moore, for London, Surrey Dock. Sailed.

From Halifax, 18th Inst. bark Bella, Malo, France; str Maverick, for Porth A NUT TIME TOUGH

## BRITISH PORTS.

Arrived. LONDON. June 17-Ard, str. Evaluation from St John and Hailfar. LiveRPOOL, June 17-Ard, barkin. Jose Baterdo, from Port Trinidad. GLASGOW, June 17-Ard, str. Leuctra. Inche Bathurst, NB. LivERPOOL, June 18-Ard, str. Cambro-man, from Portiand; Raiph, from Chatham, NB, for Manchester. LivERPOOL, June 18-Ard, str. Belgenland, from Philadelphia. Arrived.

Sailed. From Barbados, June 5, bark Persis, Mal-colm, for Turk's Island; brig L G Crosby, Cook, for Jamaica; sch Trader, Williams, for Porto Rico. From Port Elizabeth, June 19, str Cunaxa, LiveRPOOL, June 15-Sid, ship St. John,

From Fall River, June 17, sch Cathering, for St John, N B.

#### MEMORANDA.

June 18-Sch Pandora, Holder, for Boston Sch Comrade, Reid, for Quincy. Sch F and B Givan, Melvin, for Boston. Coastwise-Schs Morning Star, Priddle, fo Moncton; John and Frank, Teare, for Aimi Roseath, Nickerson, for Liverpool; Sus and Annie Merriam, for Parrisboro; Rub; O'Donnell, for Musquash; Maudle, Beardsle; for Port Lorne; Greville, Baird, for Wol ville Passed Sydney Light, June 18, str Coban, Holmes, from Chatham for Sydney. Passed Sydney, Light, June 19, strs Lovs-taken, Reinertsen, from River du Loup, for London: Northman, Pedersen, from Chicago or Boston. Sch Flash, Tower, for Boston. Sch D W B, Holder, for Tiverton, R I. Sch C R Flinf, Maxwell, for Vineyard Ha

ch Genesta, Tower, for Vineyard Haven

Sch Genesta, Tower, for Poland, for Coastwise-Schs Little Annie. Poland, for Campobello: Yarmouth Packet, Shaw, for Yarmouth; Jessie, Copp, for Harvey: Glen-ara, Kinnie, for Hervey: Nina Blanche, Thurber, for Freeport; Trilby, McDormand, for Westport; Sea Bird, Andrews, for Grand Manan; Southern Cross, Hayes, for Hills-boro: Serene, Lyons, for Parrsboro; Three Links, Maxwell, Sackville; str Centreville, Graham, for Weymouth. Salled.

Taken, Reinertisen, from River du Loup, for London; Northman, Federsen, from Chicago for Antwerp.
In port at Newcestle, NSW, May 9, bark Strathcone, Fleming, for Hollo.
Passed Dover, June 17, bark Muskoka, Crowe, from Antwerp for San Francisco.
PORT MULGRAVE, N S. Pune 17-Psd north, str Parsguay, of Duluth.
KINSALE, June 16-Psd, str Ramleh, from Chatham, NB, for Manchester.
BROW HEAD, June 17-Psd, etr Cambro-man, from Guaco, NB; St Maurice, from five Islands, MS. Avr. from St John: Ken-nebec, from Calais, Me.
VINBYARD HAVEN, Mass, June 18-Psd sch Margie Miller, from St John for Sion-ington; John Proctor, from Hillsboro for Baltimore.
CITY ISLAND, June 18-Bound south, CITY ISLAND, June 18-Bound ark Falmouth, from Windsor, NS, 1 

# MARRIAGES.

ALLABY-HOSFORD,-On June 17th, at the residence of the bride; Wood Lake, N. B., by the Rev. Alfred Bareham, rector of St. Martins, Edwin Ruthman Allaby of Salt Springs, N. B., te Allee Lucinda Hosford. Springs, N. B., to Alice Lucinda Hosford. BRODERICK-CONNELL.-At the Cathedral of the Immaculate Conception, on June 19, by Rev. F. J. McMurray, Dr. Edward J. Broderick to Mary Josephine, daughter of David Connell. BREEN-McNTYRE.-In this city, on June 19th, by Rev. T. J. Deinstaat, George N. Breen to Katy J. McIntyre, both of this city.

eity. McNAUGHTON-MITCHELL. — In the B tist Church, Sackville, at 9.30 a. m. June 19th, P. W. McNaughton of St. Jo to Miss Jennie E. Mitchell of Sackville.

#### DEATHS.

ADAMS-OH the 19th that, Agnes L, wife of Capt M. Adams, leaving a husband and one son to mourn their great loss. Kentrille papers please coyr.
BOYD.-At Cole's Island, Johnston, Queens, Constant of the bore with Christian regimation, William Boyd, aged 75 years, burgenters, one brother and two sisters to mourn their sad loss.
GAMBLIN-On June Tith, at Apohaqui, Mary E, wife of Isaac P. Gemblin.
Onr DBK.-At Hammond River, Kings Co, on June 19th, David S. Porter, in the 84th, Stotiand, and for the past 52 years a restored to New Strawnow.
CONTT-T. Dethem Mess, U. S. A. on June 19th, David S. Porter, in the 84th, Stotiand, and for the past 52 years a restored to New Strawnow.
CONTT-T. Dethem Mess, U. S. A. on June its Allowing. The State Press.
Shilhi-On the 19th link, at the residence of the fasther Mir Jac, Malion, Se Winfer streig alter a lingering liness. Melissa A. belowed wife of Andrew G. Smith, leaving sad loss.

When you ask for Headachs Pow-